A

CONFESSION

OF

FAITH

OF

James Salgado,

A *SPANIARD*, and ſometimes a Prieſt in the Church of *Rome*.

Dedicated to the Univerſity of *Oxford*.

With an Account of his Life and Sufferings by the *Romiſh* Party, ſince he forſook the *Romiſh* Religion.

LONDON:

Printed for *William Marſhall*, at the Bible in *Newgate-ſtreet*. 1681.

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Printed for William Marshall, at the Bible in Newgate-street. 1683.

To all and Singular Members of the University of *OXFORD*.

To the Reverend, and moſt Excellent Mr. *Vicechancellour*.

To the Reverend and Eminent Heads of Colledges.

And to the Worthy Fellows of the ſame.

James Salgado, *A Spaniard, wiſheth Felicity, both Temporal, and Eternal.*

I Should be very Injurious to your bounty Liberally beſtowed upon me; O ye Men, every one famous according to his Title and Degree, unleſs according to the Old Cuſtom of the Romans, *I ſhould Crown that Fountain with Laurel, from whence I drew Water: For 'tis a great Sign of Inhumanity, to receive a benefit, and not to return it again.*

The Heliotrope muſt conform it ſelf according to the Suns motion; becauſe, as it cannot avoid it's Light, ſo it ought not to decline its influence. But this acteth ſo effectually upon it, that it is forced to turn its Head to the Courſe of the Sun.

You have relieved my Miſery, O ye Gentlemen of the Univerſity, and that ſo effectually, that you have invited me to a Publick acknowledgement of your benevolence toward me; which I am now willing to do, leſt by any longer delay, this good purpoſe of mine ſhould loſe its reward.

This little Book therefore I lay before your Feet, expecting what Cenſure you'll pleaſe to beſtow upon it.

You'l take my Endeavours I hope in good part, and pardon

this my temerity. (If taking a little pains in this exercise, as Sylla *the* Roman *Dictator was wont to carry a little Image of Jupiter in his bosom;) So I presume to bear your Portraicture in my heart; and that I will be beyond the reach of all envy; and shall account it among the Number of the greatest Vertues to be found guilty of such a fault; neither because you have done me a kindness therefore shall it be lawful for me to be ungrateful. with* Cyrus *therefore, favourably receive me as a genuin, and true Persian; and do not disdain to enlighten me with the bright raies of your further Benevolence, who desires to borrow some splendor from your shadow.*

Fare ye well, most worthy Gentlemen, and be entirely favourable, to one that admires your dignities, and is

Your Servant,

James Salgado,

A Converted *Spaniard.*

A CONFESSION of FAITH.

IN the Name of GOD Amen.

After I had been admitted to the Order of Priest-Hood, in the Church of *Rome*; and now perceived that I was to look after the Cure of other Mens Souls committed to my Charge, as well as my own; I very often consider'd with my self how I might safely enter upon the way of Salvation, and so provide salutary supplies, both for my self and also for the Flock committed to my Custody.

'Tis very true, that the *Romanists* debar the Common People from reading the Holy Scriptures, as from the Food of Life; but yet those of the Clergy, (and that especially in *Spain*, my Native Country,) as well as other *Roman Catholicks* are wont more Religiously to exercise themselves in Reading the Sacred Scriptures. The same thing happened to me also; and while I was Reading Gods Holy Book, I lighted upon those words of the Apostle, 2 *Tim.* 3. 16. *All Scripture is given by Divine Inspiration; and is profitable for Doctrine, for Reproof, for Correction, and for Instruction in Righteousness: That the Man of GOD may be perfect throughly furnished unto all good works.*

In which Words the blessed Apostle seemed to me, to have drawn a *Presbyter* in his lively Colours; and not only to have shewn and prescribed a Method of Preaching the Gospel, but also to have discover'd the matter and Fountain from whence 'tis to be drawn; and which is more, to have open'd a way, which might bring the Man of God, that is, the Minister of CHRIST to an undoubted Consummation.

For he mentions the Scriptures, which he acknowledgeth

to

to contain in them the whole Treasure of Gods Divine Will; seeing he has both expressed those four Fountains of Christian Morality, and also denounced him accursed, whosoever shall offer to Preach any other Gospel, than that which he Preached; and withall Pronounced, Peace upon every one that walketh according to this Rule, *Gal.* 1. 9. and 6. 16.

When I had ponder'd these things with my self, and perceived such great and Magnificent things to have been spoken by the Apostle, concerning the Scriptures; he being such a one, as had affirmed [to the Elders of the Church of *Ephesus*] that he had made known unto them, the whole Counsel of GOD, *Act.* 20. 27. and yet withall, that he spake nothing but what *Moses* and the Prophets had said before him. At last I came to this Conclusion: That the Holy Scriptures are the only Writings wherein we may be instructed, concerning the Method and means of our Salvation; and that out of them only we are to instruct the People, and to Convince the Gain-sayers.

To this Rule therefore, I applyed all those Controversial Questions which usually past between Divines, as being very desirous to know the Internal parts of every Profession in Religion; that by this means, I might the sales adjoyn my self either to this or that party, and with a good Conscience worship GOD, and his Anointed JESUS CHRIST.

And truly, I could not own any other to be the true Religion which might be weighed in the Ballance of Gods Divine Law and the Promises, besides the Reformed. Wherefore I made a Covenant with my Soul, That I would forthwith adjoyn my self to the Reformed Church, and forsake the Romish Idolatry, which also I did in France, and that in the Assembly of CHARENTON, and with great joy of my mind, I did there unite my self to the Mystical Body of my Saviour.

But as every Man must live by his own Faith, and none can be judged before Gods Tribunal, unless it be by his own Conscience, there being no Mediator to intercede, betwixt

that

that end GOD. So also I might have been one of the Reformed Religion without making any External Profession of my Faith.

Notwithstanding because of the Commands of my Friends and common Custom so requiring, therefore I was the more willing to testify unto the World my Intimate, and sincere Confession in these following particulars.

With GOD'S help therefore,

In the first place, I Confess that the Holy Scriptures are sufficient for Salvation, and that they are the Supreme Normal Judge of all Controversies. It is very true, that as GOD is the Author of the Scriptures, so he is likewise the Supreme Judge of all Controversies; but none is to be acknowledged for the subordinate and Normal Judge of them, but the Scripture only.

Neither is the Heresie of the Papists to be admitted, who make the Church to be the Supreme Judge of Controversies. Which Church (as they call it) whether it consists in the Pope only by himself, or as he is joyned with a Council, or whether it consists in a Council alone without him, they have a long time doubted, and the Reason of that is this, because no Scripture is of any private Interpretation, but holy men spake as they were moved by the Holy Ghost, 2 Pet. 1. 21.

Now he best understands both the Law and the Promises who wrote them both, and if he so understands, then he best knows the sence and meaning of them, and if so, then without doubt he is the Supreme Decider of all Controversies, and he has left unto us his Law to be the Rule both of our Lives, of our Manners, and of our Actions.

The Romanists prate against us here, and Object these two things.

First, That every one is a Pretender to the Holy Spirit; and,

Secondly, That the Scriptures do Contradict one another.

Pre-

But for all that, they are forced to confess these two things. First, That pretence is no Prescription to the Truth; and Secondly, That the Contradictions which they Object, are not *Really* so much as *Apparent*: Which also is evidently seen in the many Harmonies and Concordances that are made of the Bible.

Howbeit, there is no doubt, but that the Church hath her share also in this Affair; but yet so as that we still hold, that she only by her Testimony stands us in stead, as the Witness of Truth, not by her Authority as by a Law to bind our Consciences primarily and by her own self. The Power she has is Subordinate, not absolute, she is Gods Servant only, and upon that Account, not to regulate Gods Word, but to be regulated by it.

So that the Pope of *Rome* proclaims himself Antichrist by this very thing; that he exalts himself above all that which proceeds from G O D, as if he were not (as by Right he might to be) a Minister of the Divine Command, but a Law-giver himself.

II.

As to God, and his Attributes or properties, and also as to the Persons of the Deity, there is but little difference between us; and the Romanists, and that also Consists rather in the modes of distinction, than in the formality of the things themselves; although even under this Head that which they build well about Fundamentals, they destroy again by their Contra-fundamentals, not only by ascribing *Dulia* to Saints and Angels, and *Hyperdulia* to the blessed Virgin *Mary* (though that be a frivolous distinction) but also by their own Confession, they ascribe *Lattia*, which belongs to God only, even to the Wood of the Cross.

Now, that man the Deity of G O D himself, who is jealous over his own Honour, that ascribes his Glory to any Creature; for God solemnly protesteth that he is such a one as holdeth fast his Magnificence: For he hath said, *My Name is Jehovah, and mine Honour I will not give unto another.*

Of

Of this Glory, neither *Paul*, or *Barnabas*, intimate Witnesses of our Saviour, would ever partake, nor yet the Angel in the *Revelation*, the one professing himself a fellow Servant of S. *John*, and of the Prophets, the two others protecting themselves with this Buckler, *viz.* That they were men subject to like Passions with others, and saying, *Honour God.*

Wherefore seeing this Honour which the Romanists bestow upon Saints and Angels, could not be a Medium of Abnegation, (for it could neither be Civil nor Religious) nor yet, a Medium of Participation which admits of both extreams, for then it would have constituted a partial Idolatry; therefore I concluded with my self, that the Saints are to be Imitated, as St. *Austin* speaks, but not adored by us, as being utterly Ignorant of our Necessities. *Abraham* knows us not; and as for *Israel*, he is ignorant of Us, as is *Esay*.

Where 'tis to be noted, that this Expression, *knows us not*, is not to be taken in the same sence, as it is in S. *Matthew chap. 7. verse* the 23. *And then I will say unto them, I know you not.* [as a late Jesuit foolishly interprets it] For in S. *Matthew* 'tis spoken concerning the knowledge of Approbation, as appears by opposition of the contrary, *Psal. 1. vers. GOD knoweth the way of the Righteous*, saith *David* there, that is he approves and allows of it, as he disapproves the way of the Wicked, *Then shall Perish*, as it follows there: But in *Isaiah* 'tis spoken concerning knowledge of simple Intelligence, or of taking notice, barely consider'd in it self as appears plainly by the Text. Now there are not any things in the World hid from the sight of God, before whose eyes even the darkness it self turns to Light. Those things therefore which GOD is said not to know, we must understand in this sence, that he doth not approve of them; but those things which men are said not to know, they are principally to be ascribed unto the defect of the knowledge concerning their Object.

III.

Thirdly, As to the Nature and Office of the Mediator, I believe thus, *viz.* That he hath two Natures, the Divine, and the Humane, which is taken into the Perſonality of the Word, it being ſuch as cannot ſubſiſt of it ſelf, for want of a ſuppoſitality, which appertains to the Perſon, upon the Account of its aſſumption to the Quiddity of ſome other. There are not therefore in CHRIST two Perſons, or but one Nature; but in one Perſon two Natures, yet without either Compoſition or Confuſion.

The Church of *Rome* errs exceedingly in this point, when ſhe affirms, that CHRIST'S Body can be in many places at one time; for that Man confounds the Divine Attributes with the Humane, who aſcribe multi-preſence to a Body made in all things like unto our Body, and upon that account, *Finite* alſo as ours are; for a Body, whether it be glorified or whether it be as yet Subject to infirmity, is lyable to Circumſcription, which alſo *Aquinas* himſelf acknowledges, that it favours of a Contradiction in Adjunct, that the ſame Numerical Body may be in many places at one and the ſame time.

The Conſideration of this prevailed with me ſo far, that I could not give up my aſſent to the Doctrine of Tranſubſtantiation. For not to ſpeak any thing concerning this, that the very word is not fitly ſquared, and accomodated to the thing thereby ſignified; becauſe then it ſhould be called an Annihilation of the Subſtance rather than a Tranſubſtantiation of it; (according to the Nature of their Hypotheſis) I ſay to paſs by that, this alſo is to be conſider'd; That it is wholly founded upon the Idol of Multipreſence; which being demoliſht, Tranſubſtantiation it ſelf preſently falls to the ground; according to that of the Poet.

If you take the Prop away,
The Structure falleth to decay.

Moreover the perverſe Interpretation of Chriſts words as to the Inſtitution of this bleſſed Sacrament, and alſo the Mutila-

tion

tion of the Inſtitution it ſelf ſeemed to me to be a great piece of Sacriledge, as well as it did to their own Pope *Gelaſius*; For they do not only interpret thoſe thing in a Carnal ſence, which Chriſt ſpake to the *Capernaits* in a Metaphorical; but alſo they take the Cup from the Laity, as though they were unworthy to bear in their Memory the Bloud of Chriſt that which was ſhed for the Salvation of their precious, and Immortal Souls.

As concerning the Offices of Chriſt, I firmly hold, and Believe that he is a King, Prophet, and Prieſt: As a King he is Head of the Church, which by his Prophetick Office, he leads into all Truths by the Operation of his Holy Spirit, and which by his Prieſtly Office, he delivers from the Power of Satan, Sin, Death, and Hell, and that by ſhedding his own precious Bloud. For God redeemed the World by his own Bloud; So the Scripture teacheth us, *Act.* 20. 28.

Now as to theſe Offices of CHRIST, the Church of *Rome* errs exceedingly, by adding to this our King a Companion, to wit, a Queen, the Mother of our bleſſed Saviour who notwithſtanding owns him for her Lord, in her *Canticle.* This Church alſo errs as to the Sacerdotal Office of Chriſt; when even to this very day the Prieſts offer him up, in their Idolatrous Maſs, a Sacrifice to God, for the Sins both of the quick and Dead. Seeing 'tis not only apparent out of *Daniel* that Sacrifices, and Oblations were to ceaſe in the Days of the *Meſſiah*, and that Chriſt by one Oblation of himſelf perfected for ever them that are ſanctified, [and that which is *but one* is *indiviſible*] and not only ſo, that Chriſt is the Conſummation of all of them, but it points out alſo the *modus* or manner of that Conſummation, namely that it was accompliſhed by that one Oblation of himſelf once for all; But alſo becauſe none can be Prieſts of the New Teſtament according to the order of *Melchiſedeck* but Chriſt only; becauſe he alone is Eternal, and by that means is contradiſtinguiſhed from the *Levitical* Prieſts, which were not ſuffer'd to continue, by reaſon of Death; As to their diſtinction of

a bloudy and unbloudy Sacrifice, as also of Primary, and Secondary Priests; because not grounded upon the Scriptures, we reject it with the same Facility as they propound it.

To this Office of Christ it appertains, that by his merits he makes us worthy of Divine Justification: For all be it God Justifies the ungodly, as the Apostles speaks; yet for all that he does not justifie such a one as is simply unjust, but such a one as is accounted Just in Christ by vertue of that satisfaction of infinite value performed by him. Which Justification according to the tenor of the Scriptures is not imputed unto us for any desert that is in us, but only upon the Account of Christs merits, neither is it obtained by such deserts, but by faith only in him who is the Propitiation for our sins.

Against this Doctrine, the Romanists early contended, saying that we are justified by works, by which means they confound justification with sanctification: Whereas the Apostle saith: *Therefore by the works of the Law, shall no flesh living be justified*, and again: *That the Righteousness of GOD is manifested to all by Faith*: Yea, he directly affirms, that we are justified by Faith only.

True it is, the *Romanists* themselves grant that we are justified by Faith, but so as that it is by a work, which yet is false, because the Apostle opposeth works to Faith: For this Cause Faith is to be looked upon, as it is a Relation, or an Hand to apply a Plaister to the sore of sin, which not by any vertue of it's own, but by Efficacy of some vertue apply'd to the thing it self, makes us heirs of Eternal Life.

St. *James* indeed saith, that Men are justified by Works, and not by Faith only. But that I may pass by the Interpretation of some that will have this to be understood of justification in another World, when the works of all men shall be sifted, and examined: It may be said, that these words, may and ought to be understood of such a Faith, as is destitute of good Works, and which is dead without them; which very thing we also assert, when we do by no means separate

Works

Works from Faith, but always profeſs that Faith, is to be joyned with good Works, or in ſhort, that an Active, and working Faith, renders us juſt before Gods Tribunal. Therefore Faith only juſtifies us; but yet that Faith muſt not be alone, or ſeparated from good Works, no otherwiſe then as the Eye only ſeeth, but not the Eye that is ſeparated from the Body; and the hand only weighs any thing, but not unleſs it be joyned with the Body.

Moreover, as juſtification is to be taken in a forinſecal ſenſe, as we have ſhewn; ſo 'tis certain, that it is wrought in an Infant, and not by parts. And therefore upon that account, I rejected Purgatory; becauſe the fault being forgiven, the puniſhment ſhould be remitted alſo.

Neither does this make any thing againſt our Propoſition, that GOD ſometimes ſends diverſe afflictions even upon juſt Perſons, for theſe are to be referred to the Category or Predicament of Fatherly Corrections, rather than to that of Puniſhments. For there is no Condemnation to them that are in Chriſt Jeſus, *Rom.* 8. 1. Neither do thoſe Fears, to which the Faithful are Subject, ſignifie ſo much a ſervile Dread, as a Filial Reverence, becauſe as we ought to work out our Salvation with fear and trembling; So we are ſure that nothing can work together for ill to them that Love God.

From hence flows the certainty of our Election, which becauſe it has more Aſſertions of it in the Church of *Rome*, then detractors from it, I need not much diſpute about it. Neither does the account of brevity require, that I ſhould enumerate the ſeveral queſtions of preſcience, previſion and predeſtination as things formally different among themſelves; ſeeing we have a brief compendium of them, ſet down by the bleſſed Apoſtle *Paul* from whom any one may take it, *Rom.* 8. 30.

I grant indeed that Preſcience in its formal ſignification differs from Predeſtination, as a ſelection out of a Number of Multitude, does from the end, to which the Objects as conſider'd in themſelves, are deſtined, and deſign'd: But yet in the

mean

mean while I do not admit of any foresight of works, which may in the least belong to those that are foreknown, and the Establishment of their own Salvation. For God chuseth no man upon the account of works foreseen, but that they may perform these good Works after they are chosen.

All which things being well Considered, I perceive a plain distinction to arise betwixt the Church Visible, and Invisible; not so much that the Universal Church is to be called Invisible from its outward non-appearance to Men; but from the internal qualities of it; because though many belong to the outward Communion; yet God only knows who are his. And from hence I concluded, that it was an easie matter for me to give an answer to that famous Objection of the Papists: Where was the Reformed Church before *Luthers* and *Calvins* time? Namely that it was dispersed over the whole World, in every Nation, and in every Profession of Christians: And although it did not appear outwardly in the sight of men as it did not in *Elijahs* time, who thought himself the only man alive, that remained of all the Faithful, yet at the same time it was in the world, like Wheat in a good quantity of Chaff, or as the Lilly among the Thorns. For Protestants are not of the same Opinon as Donatists were of old, that the Church can be confined to any one Corner of the World, as they said it was to *Africa*; but that it is diffused every where throughout the whole World; because GOD in every Nation, has those that are his.

Neither are we so cruel, as to reject even the *Papists* themselves [though not as such] from the Communion of the Church; seeing we know very well, that though their Church is not a Church in moral sence: yet in a Physical, or Natural one it is, that is to say, though she be not a good, yet she is a true Church.

Neither do we deny her a pastoral Office which belongs to Ordination of Ministers, or Administration of the Holy Sacraments: A Wife does not lose the Title and Denomination of a true Wife, although she be dishoneſt. Now the

Church

Church in a Myſtical ſenſe is compared to a married Woman. For this cauſe, ſeeing I found the true Church to conſiſt only amongſt thoſe of the Reformed Religion; and that from thoſe very Notes which are commonly attributed unto ſuch a Church, *viz.* from the purity of Preaching Gods Word, and a due adminiſtration of the Sacraments, although *Bellarmine* has fifteen other marks more or leſs; I reſolved with my ſelf, as I did intend before to joyn my ſelf to this Body; and have renounced the Romiſh Conſpiracie; to betake my ſelf to the true Doctrine of Chriſt.

Which now I do here ſincerely, and Faithfully profeſs before GOD and Jeſus Chriſt; and do moſt earneſtly beſeech all my Brethren that they would embrace the ſame Opinion with me, and believe this my confeſſion and that they would receive me as a living Member of our Saviours Body; and that they would alſo add ſome comfort, to one that earneſtly longeth for the Salvation of his Soul; that they wouldembrace me in their Arms, and receive me into their Boſom, who have fervently deſired with many Prayers, to enter into the ſame Covenant with the Faithful.

And now O God who haſt been pleaſed to illuminate me by thine Infinite Grace, be pleaſed alſo to continue me in the ſame; that as I have now made a ſincere Profeſſion of thy Truth ſo I may remain ſtedfaſt therein, and never turn away mine Eye from thy truth: Grant that with Holy David *in thy Light I may ſee Light; and at laſt having finiſhed my Courſe, (and kept the Faith) I may behold thee in thy Heavenly Kingdom; Even ſo come Lord Jeſus, come quickly. To thy ſelf with the Father, and the Holy Ghoſt, be all Praiſe, and Glory, World without End,* Amen.

James Salgado,

A Spaniard *and ſometimes*

Prieſt of the Church of Rome.

FINIS.

James Salgado,

A Spaniard and formerly

Priest of the Church of Rome.

FINIS

AN ACCOUNT OF MY LIFE & SUFFERINGS,

Since I forsook the

ROMISH-RELIGION;

IN A

Letter to Dr. *H. S.*

SIR,

AT your request I shall add to my former Confession an account by what steps I was induced to forsake Popery, and withall some small Story of my Life, and Troubles for the Reformed Religion.

The first thing that startled me, and made me withdraw from the Covent, in which I had lived in Priests Orders three years, was the dissention betwixt the Popish Doctors themselves, and that in such things as themselves say Salvation depends upon: for whilst some of them make it necessary to Salvation to belive that the Church is (infallibly) govern'd by

the Holy Ghost, and therefore the ultimate Resolution of Faith must be the Determinations of the Church: I found others did doubt of this and dispute against it.

Whilst I was thus laying things together in my mind, & under great dissatisfaction, I resolved to leave *Spain* (my Native Country) and go into *France* where I hoped for greater freedom of speech: for at home I found it was dangerous to move any thing (how modestly soever) against received Points. Coming then to *Paris*, I had many hot Disputes with those of my own Order, with as little satisfaction, as in *Spain*. But at last I betook my self to some of the Ministers of the Church at *Charentin*, by whom I was very Christianly entertained, and amongst them the Reverend Monsieur *Drelincourt*, took great pains to answer my doubts, and I came forward to close with the Truths of the Reformed Religion, and he was concern'd for my safety, and advised me forthwith to go into the *United Provinces*: But first I had in their Consistory renounced Popery, *viz. anno*, 1666.

When I was come to the *Hague*, I had a most courteous reception by that Excellent Person Monsieur *Samuel Maretz*: he used his endeavour to settle me there, and for my livelihood put me upon the teaching the Spanish Tongue: But when that could not succeed, because of my ignorance of the Dutch Language, (though I was well enough able to teach those that understood *Latin*, *French*, or *Italian*) he gave me advice to return to *Paris*.

There I was forced to lye privately amongst the Members

Members of the Reformed Church, being afraid to be known to others: But the Queen of *France*, a *Spaniard* by Birth, had brought over with her many of her Country-men, who too well knew me, and narrowly enquired after me. By their means I was taken, sent back into *Spain*, put into the *Inquisition* in the Province of *Estremadura*, and the City of *Llerena*: there I lay a year, and was monthly examined, but at last made an escape.

When I had gone almost 3 hundred Leagues, as far as *Orgueja*, I was laid hold on by the Fryers of my own Order, and sent by them to *Murcia*, where I lay five years in Prison, having neither Books, nor Society, except of tormenting Priests.

I was at last brought before the Bishop, and other Officers of his Court, where for the Scandal, as they call'd it, I had given, I was sentenced to the Galleys. When they had publickly read my Crime, during which time they made me hold a Black-Candle in my Hand, the Sentence was executed upon me.

In the Galleys, for a years space, I endured the miseries that attend Slaves at the Oar, Chains, Nakedness, Stripes, Thirst, Hunger, Vermine, and Sickness, which they termed a Leprosie, till at length the Chyrurgion and other Officers of the Galley where I was, interceded with the Inquisitor-General for me, as a person not only useless, but noysome to them and the other Slaves. He hereupon sent me into the Hospital at *Murcia*; after my Cure, I stayed some months, in the Convent, but never returned to my Habit, because my Impenitence, as they termed it, hindered my Absolution.

From

From thence I made a second escape into *France*, and after I had stayed about a year at *Lion*, not finding my self safe, I came into *England*: what assistance I have had here both to establish me in the Reformed Religion, and for my subsistance you well know. Other passages Historical which are in my Confession I here omit; Likewise what thoughts it pleased God to comfort me with, in my distresses, what temptations I endured, and how through the Grace of God, I overcame them, I cannot in the narrow room of this Leaf set down; neither had thus much of me ever come in Print, but at your request: and if any doubt be made of these things, you, or any others, that have Correspondent about *Marcia*, may please to satisfie your selves as to a considerable part of them: To that then I refer you, and am, Sir,

Yours

James Salgado.